

Thi saa har Gud elsket  
Verden, at han gav sin  
Søn, den enbaarne, for at  
hver den som tror paa  
ham, ikke skal fortæbes,  
men have evigt Liv.

# HYRDE

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa  
bliver ikke dømt; den  
ikke tror, er allerede d  
fordi han ikke har t  
paa Guds enbaarne S  
Navn.

Haugen, Rev. A. K.  
mar-42

15de aargang.

Winnipeg, Manitoba, Første Nr. i December, 1939

Nr. 23

## ADVENT BETRAKTNING.

Luk. 3, 1—6.

Av pastor O. J. Marken.

Kjære læser!

Naade være med dig og fred fra Gud vor fader og den herre Jesus Kristus.

Naar du læser denne korte betraktning er vi i den del av kirkeåret vi kalder Advent. Tekstene paa disse søndage føre jul minder os om Jesus komme. Han kommer til sit Sion som den sagtmødige konge. "Sions datter, se din konger kommer til dig sagtmødig." Men naar alt er lagt under hans herredom, da kommer han igjen i skyen med kraft og megen herlighet.

Men baade til hans komme i sagtmødighet og ringhet til frelse for os, og til hans komme i herlighet maa der beredes vei. Og det er om dette veiarbeide der tales i den angivne tekst.

Jesus kom "forat alt kjød" skal se Guds frelse. Han kom som frelser for den faldne menneskeslegt, som benævnes med "alt kjød." Men skal "Alt kjød" se Guds frelse og faa del i den, maa den Helligaand faa gjøre det nødvendige ingeniør arbeide i hjertene vore.

Da Gud sendte sin søn og lot ham fødes i Betlehem og opvokste i Nasaret og i 30 aars alderen optræ som Missias da lot Gud en vældig veiarbeider fremtræde i Israel, forat rydde Herrens vei og gjøre hans stier jevne. Denne veiingeniør var doperen Johannes. Han var røsten som i ørkenen skulde berede Herrens vei, derfor levte han i ørkenen og optraatte i ørkenen med omvendelsens præken og omvendelses daap. Dette med ørkenen var et sindbillede paa jødefolkets aandelige tilstand. Johannes' optræden i ørkenen var forutsagt av prof. Es. 40, 3—4: "Hør! en røst av en som roper; I ørkenen bereder Herren vei! Baner paa den øde mark en jevn vei for vor Gud! Hver dal skal hæves, og hvert fjeld og hver haug skal sænkes, og det bakkede skal bli til slette, og klippene til en flat dal. Og Herrens herlighet skal aapenbares."

Det var vel ikke i judas ørken mellom klippene der Jesus ikke kunde komme frem? Nei det var i Israels folks hjerter veien skulde ryddes. Der var saa mange hindringer som maatte ryddes bort. Der var fjeld som maatte sprænges bort, der var hauger som maatte jevnes, der var dale som maatte fylles, stene som maatte ryddes av veien. Dette vældige ingeniør arbeide gik Johannes med kraft ind i; men likevel sier han: "Han kom til sit eget, og hans egne tok ikke imot ham."

Skal Jesus faa komme ind i en synders hjerte, maa det haarde fjeld gjennembøres. Hjertet maa oppløses i ydmyg erkjendelse av sin synd og bekjendelse for Gud. Du har læst om Simon Peter da han hin morgen ved Genesartsjøen i frygt og bæven faldt ned for Jesu føtter og ropte i sin angst: "Herre gaa fra mig, ti jeg er en syndig mand."

Slik maa det gaa med dit haarde og ubodfærdige hjerte, min ven, om Jesus kan faa komme ind til dig. Men er du i klasse med farisæere som gik op til templet for at bede og nævnte om sig selv at han var bedre end alle andre og var saa inderlig tilfreds med sig selv, da maa du faa la Guds Aand faa sprænge det fjeldet i dit egenreffærdige hjerte, saa Jesus kan komme ind.

La Guds minebor, samvettigheten, faa gjennembore dit haarde egenretfærdige hjerte, og la sprængstoffet, Guds ord, faa gjøre sin virkning, da blir det haarde blødt, da faar du et nytt hjerte. Da begynner du at bede: "Gud vær mig synder naadig." I Heb. 4, 12 læser vi: "Guds ord er levende og kraftigt og skarpere end noget

tveægget sverd. Det trenger ind, helt til det gaar gjennom sjæl og aand, ledemod og marg, og dømmer over hjertets tanker og raad." Da vendes viljen, da faar Jesus med sin naade fylde hjertet med fred.

Da fylles dalene. Din synd som holder dig nede i de lave dale tages bort. Dit personlige væsen løftes op og du kommer nærmere Gud.

"Først da fik jeg kjende din salige naade, først da løste korset forargelsens gaate, først da lærte hjertet at favne den hyrde, som du har mig ragt min forbarmende hyrde."

Maa Gud faa komme til og gjøre dette veiarbeide i mange hjerter, saa vil Juleevangeliet komme med fred til mange fredløse hjerter. La os bede om dette og si:

Herre Jesus hit du træde,  
kom og gjør det godt for mig!  
Kom med fred fra hemmerik!  
Lad dit naadesmil tilfulde  
smelte syndehjertets kulde.  
At jeg glad med dig til gjest  
holde kan min julefest. Amen.

## OSKAR BERG-FLYTTET.

En mand vel kjendt og aktet utover hele Sask. Province og især her i Outlook distriktet, var Oskar Berg.

Som ung mand-utlært fra Klæbo Seminar-kom han 1880 til Minnesota U.S.A. Etter et kort opphold i Duluth og et længere ved Hendrum, Minn. flyttet han med famelie til Plainview, Sask. 1903. Til Outlook distriktet kom han i 1911, Her blev han medlem av Sask. River menighet og blev en av deres ledende og bærende krefter, det var han i alle disse aar.

Rikt utrustet var han, som lærer i religionsskolen, Sondagsskolen, i sang og musik. Her laa hans interesse, her satte han ind al sin evne og tid. Et stort og frugtbarende arbeide utførte han paa dette omraade. Kristelig undervisning for børn og ungdom, det kjæmpet han for, det talte han for. Outlook College hadde i ham en av sine bedste talsmand—for denne skole var han sekretær saalænge den var aapen.

Nu har han nedlagt arbeidet-flyttet hjem-til Gud som var hovedemne i al hans undervisning.

Som han ønsket det, slik døde han, uten langt, smertefult sykeleie, sovet han ind.

## Tak for velsignet arbeide.

Oskar Berg var født i Thronheim, Norge mars 27, 1861. Døde i Outlook søndag nov. 12, 1939. Begravet fra Sask. River kirke den 16de nov.

Sjelden har vel der været saa mange samlet paa en gang ved Sask. River kirke, som der var den dag Oskar Berg var der for siste gang. Koret sang stemningsfullt—det kor av ældre og unge som han hadde ledet saa mange gange sang nu for ham for sidste gang. Ogsaa en Octett sang—ogsaa en Solo tilslut. Menighetens prest J. A. Berge, ledet sørge gudstjenesten, assestert av prestene A. Hjortaas av MacRorie og B. O. Lokensgaard av Saskatoon. Seks av hans venner bar ham til hvilekammeret: H. M. Henrickson, M. Martison, P. S. Henricks, Hans Anderson, Tom Holm og Hans Møllerud. —J. A. B.

## Oskar Berg er vandret bort.

Kjære redaktør:

Indlagt er \$5.00 som gave til Hyrden. Dette beløp er en liten gave fra Zions menighet, Plainview, Sask. past. F. M. Aasheim's kald. Det var da budskapet om Oskar Berg's død kom, at menigheten besluttet at yde dette beløp. Avdøde har havt stor plads i hjertene hos folket paa dette sted. Hans mange venner og beslegtede vil

sent glemme hans nærvær og virke iblandt dem. Han var den mand som gav det første stød til denne menighets stiftelse, og medens han bodde her var han alltid en paalidelig støtte for menighetens trivsel og velvære, Oskar Berg organiserte den første religionsskole i denne menighet. Denne skole holdtes i Mathias Wings hus. Han var en flink ungdoms arbeider og stiftede menighetens ungdoms forening og arbeidet trofast for dens vedlikeholdelse. Paagrunder av sin musikalske begavelse gjorde han et velsignet arbeide ved at stifte og lede menighetens sangkor. Det største som kan sies om Bergs andel i menighetens gjøremaal, er dog det, at han gjorde sin gjerning med det rette sindelag: Han ledet med tjenersind. Han ofret forat hjelpe. Nu er hans menighets arbeide tilende, Nu er han ikke lenger medlem av den stridende kirke. Men det er vort lyse haap, at han nu er medlem av den triumferende kirke hjemme hos Herren.

Ved siden av hans gjerning i denne menighet tok han aktiv del i vort samfunds felles gjøremaal, særlig i Canada, samt holdt religionsskole paa mange steder. Om dette saavel som hans sidste opphold og død vil vist være at læse andensteds i Hyrden, og derfor indlater vi os ikke med noget skildring derav.

I broderlig ærbødighet paa Zions menighets vegne.

F. M. Aasheim.

## Mindegave.

Da budskapet kom at vor gamle trofaste ven Oskar C. Berg var død kunde jeg ikke andet end tænke at Herren hadde kaldt en trofast vingaards arbeider hjem til sig og som vi føler forvisset om gav Herren ham en tro arbeiders løn.

Kunde ikke andet end gaa i tankene tilbake til pioner dagene der borte i Plainview, Sask. (Var tildels i de dage kaldt Beaver Hills.) Under min prestelige betjening der i de aar fra 1906. Etter at kjøre den lange og tildels næsten ufremkommelige vei, somme tider, fra Buchanan, Sask. var det koseligt og forfriskende at ta veien ind til Bergs hyggelige hjem. Han var min organist og kan ikke glemme den lille boxen han ofte bar med sig. Aa du hvor han kunde faa den boxen til at bruse frem vore kjære og uforglemmelige Koraler. Det var et lite orgel han bar med sig. Ja det er sandt som skrevet er om ham "at han gjorde sin gjerning med det rette sindelag."

Dermed er som sagt en anden tro ven av Outlook College borte fra os her paa jorden. Kan ikke andet end tænke paa disse to avdøde Konsul P. M. Henricks og nu Oskar C. Berg. Disse to staar for mig fremst i rekken av trofaste støtter, i ord og handling, for Outlook College op igjennem de mange aar siden skolen blev opprettet. Tilstemmer av fuldt hjerte hvad er skrevet derom i dette nummer av Hyrden.

Mrs. Urness og jeg bestemte os til at gi Outlook Lutheran Bible School en liten gave, \$5.00 til minde om P. M. Henricks og Oskar C. Berg. Det er vort haap at flere, baade enkelte personer saavel som menigheter, sang og ungdoms foreninger vil gjøre det samme. Tar mig den frihet at hidsætte hvad pastor G. J. Ostrem sier om tanken: "There is nothing that could be more appropriate when we think of all these men did to build and carry on the school."

Det ønske som Berg bad, skrev og kjæmpet for, "Aapning av Outlook College" fik han se før hans øine lukkedes i døden. Kom til at tænke paa hin Simion i Templet da han holdt det lille Jesubarnet i sine arme: "Nu lader du din tjener fare i fred."

Begge disse to mænd har mange fordums venner i statene og vil raade dem som kjender nogen av disse

## BRAUMS DIAMANT BRYLLUP.



N. E. Braum og hustru av Preeceville, Sask. feiret bryllup seksti aar siden. Og nu er det diamant, altsaa seksti aars bryllup. Den gang feiret de sammen med Mrs. Braums bror, Erik Sanders av Belview, Minn. altsaa dobbelt-bryllup. Femti aar senere feiret de guld-bryllup sammen. Og tænk begge par lever endnu. Det er noget enestaaende.

"Seksti aar i godt samliv er stor velsignelse fra Gud" sa gamle Braum da vi var samlet til fest. Slegtninger og venner samlet Nov. 11, for at ønske dem til lykke med dagen. Der er seks barn, enogtyve barnebarn, og fem barnebarns barn. Mange var samlet, og vi hadde en hyggelig stund sammen. Etter en andagt-stund, og kort tale av stedets prest, G. J. Ostrem, overrakte han Mr. og Mrs. Braum en gave og alle gode lykkeønsker fra slegninger og venner.

Braums var egtevid i Belview, Minn. og boede ved Sacred Heart, Minn. til de flyttet til Canada i 1908. Her hadde de mange erfaringer i nybyggerlivet. De hadde den tid 35 mil til byen, og mange vanskeligheter at gjennemgaa. Her ved Preeceville, var Braums med at stifte North Prairie menighet; og har været av de ledende i menigheten alle disse aar. Guds rike og Kirkens vel har alltid hatt stor plads i deres liv. De var ogsaa levende interessert i Outlook college, ja, er det fremdeles. Mange av ungdommen fra North Prairie menighet har frikventeret Outlook college, og menigheten har hatt stor velsignelse derav.

Mr. og Mrs. Braum mottog mange hilsninger fra slegt og venner som ikke kunde vere tilstede, deriblandt telegram fra forhenverende prest, P. C. Haaland av Banks, N.D. Deres søn George fra Montana, og datter Anna, hustru av avdøde Pastor Grønlid, kunde ikke vere telstede. Deres datter Mathilda fra Melsfort kom hjem, ogsaa dattersøn, Ervin Melsen av Minneapolis, og datter-datter Mildred Sandager av Rochester, Minn.

Maa Herrens velsignelse faa hvile over disse gamle venner den tid de skal faa vere iblandt os.

G. J. Ostrem.

at skrive til dem og nævne anledningen til at gi til Outlook Lutheran Bible School en pengegave til minde om P. M. Henricks og Oskar C. Berg. Pengene sendes til skolens kasserer Rev. G. J. Ostrem, Preeceville, Sask. En liste over denne mindegave vil komme i Hyrden.

Mrs. Urness og jeg sender vor hilsen og dypt sympati til Oskar Bergs efterlatte barn og slegtninger.

Velsignet være Bergs minde.

H. L. Urness.



## HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

Rev. H. L. Urness, Editor,  
Bulyea, Sask.

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Saa er det snart den velsignede julehøitid igjen. Det er baade mindenes og gavernes tid. Minder fra hjemmet kommer da sterkere frem end nogen anden tid av aaret. Minder fra barnearene om juletræ og julegodt kommer flyvende som paa vinger frem for tankene. Det har sin store velsignelse i at bevare barnesindet hos os. Man føler sig som barn igjen. Maatte alle forbli at være "Herrens barneflokk" som er sig bevisst av barnet og blit kjendt med barnevennen Jesus. Da blir julen hvad den egentlig er tænkt av Gud at være "en glad Jul." Ja gjør nogen glad i denne jul. Send ind straks og gi Hyrden som julegave til nogen. —U.

## HVORFOR?

(Forts. fra forrige Nr.)

Bare til den som fuldt og helt legger sin sak i Guds haand, der lar sin aand hæve sig over de evige stjerner til den, der skapte dem, der bøier sig for Guds vilje i ydmyg tro paa, at bare han vet det rette, bare den faar kanskje som et andepust, en hvisken, en sagte trøst, et halvt følt, halvt opfanget svar: "Kom ikke med unyttige spørsmål, tiden til at besvare dem er ikke inde. Engang vil du forstaa, hvad du ikke fatter nu, la dig nøie med det, at det som sker maa ske! Du ser bare idag, din Far i himlen ser meget lenger. Ha tillid til ham. Han fører dig gjennom jordlivets trange, mørke dale til de herlige fjeldtopper, hvorfra du i sollys kan overskue alt. Om det end gaar gjennom øde sørgelige ørkener, det gaar dog mot det herlige land, hvor de evige kilder risler. Selv det bitreste 'hvorfør' fører gjennom kamp til krone.

Hvorfor?

Barnslig tillid løser vel ikke gaaden, men den skaper fortrosthed, tro paa, at der er en som forstaa alt bedre og som vaaker over os, alle vi smaa, som roper paa ham og legger vor sak i hans hender.

Indsendt ved Mrs. A. Nordal.

## EN SAMTALE.

J. O. Reitan.

Menighetsmedlem: "Goddag professor. Jeg har længe tænkt paa at faa en samtale med Dem, da der er saa mange ting særlig med hensyn til det kirkelige arbeide jeg skulde ønske at faa rede paa."

Prof.: "Det skal være mig en glæde at være Dem til tjeneste saalangt min aandelige insigt og forstand rækker. De vet at vi forstaa kun stykkevis og selv om vi har studeret mange ar og ved meget arbeide tillegnet os doktorgrader og andre grader, saa forstaa vi aandelige ting alene ved Guds Aands oplysning."

Menighetsmedlem: "Ja, det er sikkert. 'Kun ved Guds Aands oplysning.' 'Jeg er naturligvis saa dum som et faar hvad lærdom angaar, men for nogle ar siden blev jeg med i en vækkelse, blev en fortapt synder og fik endelig, efter nogen sjælekamp, tro mig frelst av naade alene. Siden den tid har jeg havt et andet syn end jeg hadde før, især paa de kirkelige ting. Tror De prof. at mit syn paa aandelige ting maatte forandres ved det, at jeg blev vakt og omvendt?"

Prof.: "Ja ubetinget. Jeg forstaa litt av de erfaringer man gjør naar man oplever en personlig vækkelse og omvendelse, fordi jeg selv har oplevet det; og ved Guds naade har jeg

faat være med i flere vækkelser. Det har været den helligste glæde i mit liv at se syndere bøie sig ved korsets fot og faa tilegne sig syndernes forlatelse alene for Jesu skyld."

Menighetsmedlem: "Men er ikke slike ting betraktet som sværmeri i vor kirke? Og er der ikke delte meninger om gjenfødselen? Nogle sier at den finder sted i daapen, og andre sier den sker ved omvendelse og tro."

Prof.: "I vor lutherske kirke tror vi det er Guds ords lære at 'daapen frelser os' og at gjenfødselen finder sted i forbindelse med den sakramentale daapshandling, men da den døpte i mange tilfælder, ved frivillig valg bestemmer sig for at vende Gud ryggen og leve et liv i synd, saa dør den døpte—aandelig talt—i overtrædelser og synder og som død, maa han fødes paany, i.e. omvende sig til Gud og sin daaps naade. Dette punkt er meget omstridt i vor lutherske kirke særlig av dem som tror om sig selv at de altid stod i sin daaps pagt og aldrig kom til nogen klarhet om en personlig overgang fra ubevisst til bevisst liv med Gud. Disse holder sig strengt til daapen som naademiddel og præker om daapen som aandelig livsforsikring selv for aandelige døde. Vi undervurderer ikke daapens naade, men vi vet, at et menneske som lever i aapenbar synd og last ikke alene maa erkjenne men bekjenne sine synder for Gud under tiden for mennesker før han kan faa tilegne sig Guds naade."

Menighetsmedlem: "Men da jeg gjennomlevet de ting De her nævnte fik jeg et helt andet syn. I den menighet jeg tilhører blev jeg for betraktet for at være en god kristen. Alle vigtige tillidsværv i menigheten blev mig betroet og jeg brukte min forstand som bedst jeg kunde for at vareta mine pligter. Men jeg hadde endda ikke læst 1 Kor. 2, 14 om det naturlige menneske som ikke fatter de ting som hører Guds rike til. Jeg kunde derfor være den ledende i menigheten og paa samme tid tok jeg min plads i kortlaget, drak litt med maatehold, gikk paa teater, Kinematografer "lodtrækninger," games osv. Nu siden jeg blev omvendt kan jeg ikke være med paa saadanne ting mer. Min samvittighet tillater det ikke og jeg kan ikke handle imot den. Av den grund har jeg nu mistet mine forhenværende tillidsværv og er set ned paa og foragtet av mine gamle venner som sier, jeg er en "Crænk" som bare tror jeg er bedre ind de."

Prof.: "Hvorledes gikk det til at du blev omvendt og fikk et annet syn?"

Menighetsmedlem: "Det var for nogle ar siden at en reisende prædikant blev indbudt til vor kirke og han hadde flere gode møter saa folkene blev glad i ham. Senere blev han indbudt til vore teltmøter og det var der folk blev saa grepet av Guds Aand at mange sank sammen og begyndte at bekjenne sine synder og fandt frem til troen paa syndernes forlatelse for Jesu skyld."

Den frie evangeliske forkyndelse som i saa høi grad forarget mange, aapnet mine øine og jeg fik tro mig frelst paa blodets regning. Det var en oplevelse, at det jeg med al min kirkegang, nadverdang og menighetsinteresse ikke fikk, nu fikk erfare av Guds uforskyldte naade alene. Det blev en salig jubel i min sjæl, en ny sang i min mund. Jeg begyndte at elske de troende med en forunderlig omhet og satte mig straks i spidsen for at faa bønnemøter i menigheten, hvor vi kunde be, synge og vitne om vor frelse. Jeg blev saa forandret at min hele interesse kom til at omfatte det jeg aldrig før hadde brydd mig om. Med andre ord, jeg fikk et annet syn, fordi jeg var blit et nyt menneske."

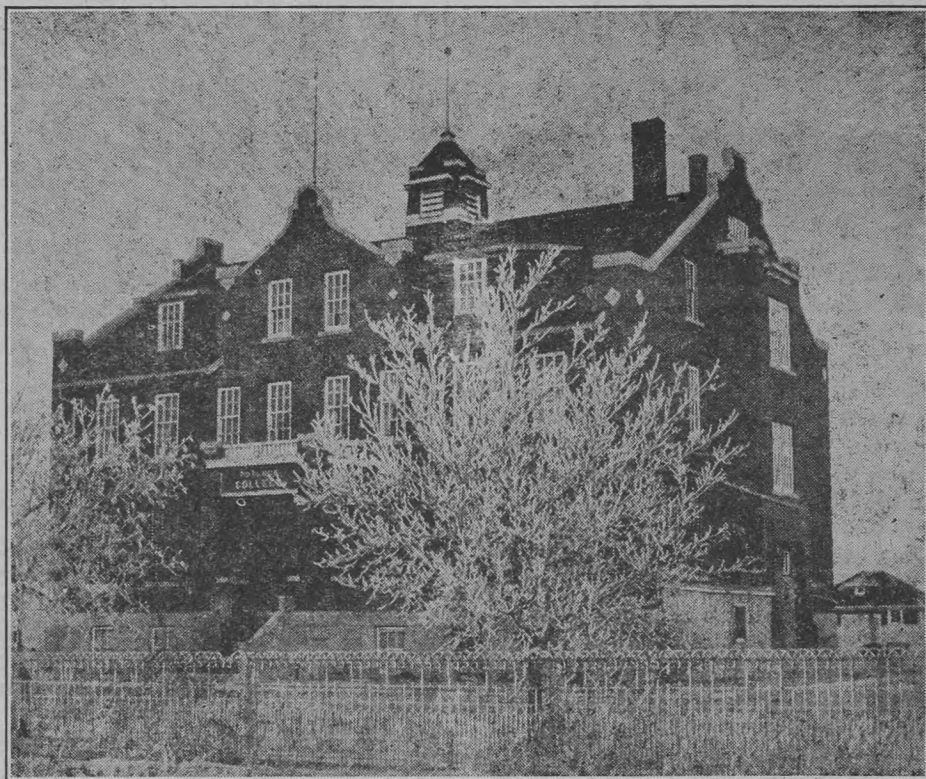
Prof.: "Jeg er hjertelig glad for den erfaring du har gjort, men paa samme tid bedrøvet fordi du hører til en menighet som er aandelig død og har en prest uten aandelig forstand. Men bliv ikke mismodig, dette hører ofte til det almindelige Guds folk møter her i verden hvor de er sat til at være lys og salt. Som medlemmer av de helliges samfund, er vi som Jesus har sagt i verden men ikke av verden; derfor er dette mit oprigtige raad til dig: Staa kun taalmodig i den utvortes menighetsorganisation du tilhører, staa som



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et Herrens vitne i liv og i tale i tide og utide om det du vet er ret og vent ikke hverken hyldest eller medhold fra verdslige menighetsfolk.

Disse blinde kan ikke lede hverandre, derfor maa du som har faat Jesu sagtmodige sind ved dine ord og dit opførsel vise disse folk at du har været hos Jesus idet du lar hans herlighet straaale frem av dig. Han hvis billede nu ved en ny omvendelse og gjenfødselse er git dig tilbake. Min ven, la Aanden lede dig og du skal faa kraft til at paavirke de menighetslemmer du nu omgaaes saa de omsider vindes for Herren.

Om du ønsker mit raad i fremtidige vanskelige spørsmål, saa vær ikke bange for at komme indom, du skal være hjertelig velkommen."

Menighetsmedlem: "Hjertelig tak. Jeg har faat nok at tænke paa denne gang. Naar noget andet bekymrer mig vil jeg, med glæde, henvende mig til Dem. Maa Gud velsigne dem; farvel."

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For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

# SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in December, 1939

## CAN WE IMPROVE ON GOD'S PLAN?

"And if thy brother sin against thee, go, show him his fault between thee and him alone; if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church; and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. Verily, I say unto you, what things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven."—Matthew 18:15-18.

Immediately following these dreadful words about the power of the keys and its exercise in church discipline we have two great prayer promises. Then comes that divinely loving word about preserving a personally forgiving spirit toward the neighbor that persists in sinning against you. This gives us the setting for the exercise of church discipline. It is to be carried out by those who pray, meet to pray, and who desire to forgive.

Take a concrete case. You and John Doe belong to the same church. One day you hear him using profanity. You speak to him about this, express your sorrow, and ask how he feels about it. If he is sorry and ashamed, you help him to confess fully to God, and to ask His forgiveness. Only the first step in church discipline was needed.

"If thy brother sin against thee." He may lie to you, be drunk in your presence, or be guilty of some other manifest sin. In a prayerful and forgiving spirit you speak to him, but he wants none of your religion, will confess no guilt, and possibly begins to accuse you and the church of all manner of misdemeanors. The first step failed.

Then you tell this to one or two members of the church, and take them with you to talk to John Doe about his sin; you ask him to confess, and to seek forgiveness. If he is alarmed and turns to the Lord in penitence, step number two has been successful, a sinner has been converted from the error of his way, and a soul saved from death.

But if John Doe hardens his heart, and refuses either to acknowledge or to confess his sin, then a meeting of the church must be called, and his case laid before the church. If the sinner now confesses and asks forgiveness of all concerned, he shall be forgiven, and shall again be in good standing in the church.

But "if he refuses to hear the church also, let him be unto thee as the Gentile and the publican." What does that mean? It means that this man shall be expelled from membership in the church; that he shall be definitely classed as un-Christian; "deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Paul says in 1 Timothy 1:20: "Hymeneus and Alexander I delivered unto Satan, that they might be taught not to blaspheme." — If John Doe dies impenitent his sins are bound upon him through eternity. But if John Doe repents, a meeting of the church shall be called that he may confess his sin fully and publicly, and may receive forgiveness. He is then reinstated as a communicant member of the church.

The results of obedience to this procedure as prescribed by Jesus are respect for God, His Word, and His church; a consciousness of the meaning of church membership; and the absence of openly sinful people among the members of the church. Can we improve on God's plan?

Lord Jesus, we thank Thee for saving us from sin. Keep us mindful that Thou art holy, and desirest holiness in us. Give us the love that makes us unconsciously courageous

in rebuking sin and pleading for holiness. Amen. —Olaf Lysnes.

## PASTOR'S RETREAT AT SASKATOON, SASK.

(Conclusion.)

This is a brief resume of the program but it does not present fully the inspiration and benefit gained by those in attendance. All were agreed that brother pastors should be most heartily urged to attend next year. Such a retreat is of great value, both because of the opportunities for fellowship, and for the deeper insight into God's Word gained from such a retreat.

Thanks are due our heavenly Father for making such a retreat possible, to our dean for making the arrangements, to the instructors for sharing with us their knowledge of and insight into God's Word, and also to the kind-hearted pastor's wives in Saskatoon who provided so well for our material needs. We hope that many more can enjoy such a retreat next year.

Those in attendance were, Dr. Lavik and Dr. Iversen, pastors Lokensgard, Lerseth, Kandal, Knutson, Bergsagel, Hans Nelson and Dahle. J. T. Dahle.

## PASTOR'S RETREAT AT CAMROSE, ALTA.

Three days of spiritual fellowship and blessing were spent by those pastor's who had the good fortune to be present at the Pastor's Retreat held at Camrose Lutheran College, Alta., Sept. 12—14.

Rev. Lystig of Edmonton, dean, had arranged for five profitable papers on the following topics:

1. The Pastor and His Lord. By Dr. J. R. Lavik.
2. The Law and the Gospel. By Dr. Iver Iversen.
3. The Lutheran Pastor in the Canadian Community. By Dr. J. R. Lavik.
4. Bible Study of John 21. By Rev. A. M. Vinge.
5. Guiding Principles in the Midst of Conflicting Loyalties. By Rev. Iver Saugen.

Every one of these papers had been carefully prepared and focussed the light of God's Word on the various problems confronting the pastor in his work. They were constructive and thought-promoting. The papers were followed by general discussions of the topics, which added further to the value of the sessions.

Those present were: Drs. Iversen and Lavik; pastors: C. Lystig; I. Saugen; A. M. Vinge; A. H. Solheim; A. K. Odland; J. B. Stolee; J. O. Reitan; and A. K. Haugen. We were also pleased to have with us Rev. C. A. Bernhardtson, local pastor of the Augustana Synod.

On parting we felt it had been good to be together those three days. We felt that we had more knowledge of the grace of God in Jesus Christ; both the grace of God whereby He forgives us our sins and owns us as His children, and the grace of God whereby He enables us to serve Him. We also left with a deeper appreciation of the treasures of Lutheran theology and its fundamental Biblical position.

We are grateful indeed that it was decided at our District Convention in Edmonton to have such a Pastors' Retreat. Thanks are due: the dean for the making of arrangements; those, who shared with us their knowledge and experience and led us deeper into His Word; as well as Camrose Lutheran College for providing for our physical wants. Above all we are grateful to God Who called us apart for this season of consecrated study, meditation and fellowship.

May the Lord of the Harvest continue to bless the benefits there received unto the garnering in of souls in many fields. A. K. Haugen.

## EDMONTON CIRCUIT MEETING

The fall meeting of the Edmonton Circuit was held in Holden Congregation, Oct. 15—17, in Rev. A. M. Vinge's charge. The local pastor preached the opening sermon. The general theme for the convention was "God's call to Me". This was considered under the following divisions: "God's Call to Holiness" by Rev. J. B. Stolee; "God's Call to Prayer" by Rev. C. S. Lystig; "My Response to God's Call" by W. M. F. and L. D. R. members by Mrs. Oscar Likness; As Luther Leaguers by Rev. Vinge, and "As Sunday School Workers" by Mr. C. Holmberg. Others took part in discussing these subdivisions of theme. The Sunday evening session was used by the W.M.F. for their program which dealt with the topic of prayer. Communion service was held Monday morning when Rev. Stolee gave the confessional address and Rev. Vinge acted as liturgist. The following officers were elected for the circuit: Pres. Rev. C. S. Lystig; V-Pres.: Rev. A. M. Vinge; Sec.: Rev. J. B. Stolee; Treas.: Mr. Ludvig Peterson; Financial sec'y.: Mr. Oscar Likness.

J. B. Stolee, Sec.

## MOOSE JAW CIRCUIT CONVENTION.

The Fall Convention of the Moose Jaw Circuit was held in the Snaasen Church, east of Macoun, Sask., Milo E. Lee, pastor, Oct. 13—15. Pastor Langley of Lake Alma conducted the opening service Friday forenoon, preaching on the text, Matt. 11:27-30. In the afternoon, Pastor Evenson of Moose Jaw introduced the text for the convention, Luke 15:11-32. Under the theme "The Heavenly Father's Love" Pastor Evenson discussed two main points: I. To the openly wayward and lost; and II. To the self-righteous. In the course of his discussion he emphasized the truth that it is not necessary for a young person to go out in sin to find out what sin is. It is not the tree that falls at the first blast of the storm that feels the full force of the wind; it is rather the tree that stands through the storm which feels its fury. Likewise, it is not the young person who falls before the first temptation that comes along who feels the full force of sin but rather the person who resists the continued assaults of temptation to sin. The discussion of the text was continued by other pastors and delegates at the sessions in the afternoon and evening on Friday and Saturday afternoon.

The Saturday forenoon session opened with a season of prayer which was followed by the business session of the convention. Pastor H. F. Johnson was elected president of the Circuit; pastors Langley, Lee, and Evenson were re-elected vice-president, secretary, and treasurer respectively. Mr. H. L. Egland of Midale was re-elected financial secretary of the circuit. A financial committee with a member from each parish was elected to assist Mr. Egland. The committee as elected consists of the following: Peter Gustafson of Macoun, Albert Herom of Mossbank, Ole Knutsvik of Moose Jaw, Helmer Nelson of Maxim, and Arnold Pederson of Torquay. The problem of continuing the Circuit Bible School was discussed and the matter was left in the hands of a committee consisting of Pastor A. K. Haugen who is to be installed in the Torquay parish in November, Mr. J. E. Marken of Estevan, and Pastor M. E. Lee of Macoun.

Saturday evening a program was given by the Circuit W.M.F. Papers were read by Mrs. Langley and Mrs. Egland on the theme, "Live Christ Now." Pastor Evenson sang a solo "My Task" and Mrs. Langley and Mrs. Thompson of Mossbank sang as a duet "Come Unto Me."

Pastor Johnson of Assiniboia preached the Sunday morning sermon

on the Gospel for the day, John 9:1-11. Pastor Evenson gave the confessional address and assisted Pastor Lee in administering the Lord's Supper. At the closing session of the convention on Sunday afternoon, Mr. Edwin Torgrenrud of Midale led in Scripture reading and prayer; Pastor Lee preached a mission sermon on Proverbs 24:11, 12; and Mr. Egland gave a talk on Elementary Christian Education. Music was furnished by Nora, Edna, and Harvey Hildahl and by Mr. Marken and Mr. Torgrenrud. Resolutions were read by Pastor Johnson and adopted as read. The convention was closed by singing the doxology; Pastor Langley pronounced the benediction. — Milo E. Lee.

## CONFIRMATION.

The Macoun Parish in southern Saskatchewan, Milo E. Lee, pastor, has enjoyed a blessed season of confirmation services during the month of November. Four classes with a total of 26 members have been confirmed on three successive Sundays.

The first in the series of confirmation services was held on November 5th in the Snaasen Church, ten miles east of Macoun. At this service three young people, Lloyd Lindgren, Nora and Edna Hildahl, made a public confession of their faith in the Triune God and of their desire to live as children of God, and were received into full communicant membership with the Snaasen Congregation.

On the following Sunday, November 12th, a class of eight was confirmed in Macoun and a class of four in Midale. The Macoun class was particularly impressive because it included four sisters: Edith, Elsie, Maxine, and Lunette Sjostrand. The other members of the class were: Irene and Thelma Jarmann, Evalyn Thordarson, and Harry Kittelson. Three girls and one boy made up the Midale class: Ruth Hauglum, Haldis Knevelsrud, Ruby Egland, & Arnold Rosengren.

The fourth confirmation service was held in Bethesda Congregation near Wilcox on November 19th. Here a class of eleven knelt at the altar as the prayers of the assembled congregation rose to the Throne of Grace for each of them in turn: Borgny and Willie Braaten, Albert Brodland, June Heibein, Maynard and Obert Hval, Doris, Maxine, and Nina Omoth, Lyle Stenseth, and Lilly Tingvold. At this service an altar offering brought in the amount necessary to take care of what has been asked of the Congregation for Home and Foreign Missions, Christian Education, Charities, and Pensions.

The members of these four classes have been instructed in Bible truths as set forth in Sverdrup's Explanation and Vogt's Bible History. The Gospel according to Luke has been read and names of the chapters memorized and reviewed by frequent drills. The students have been asked to read a chapter a day in the Bible and report at each class meeting the number of chapters read the preceding week. Gerberding's "The Way of Salvation in the Lutheran Church" has been read in part or in full by the pastor at class meetings. Before confirmation each of the 26 students recited the entire Small Catechism individually to the pastor. All took a written test consisting of 40 questions of the objective type. The usual catechization was a part of the service on Confirmation day.

The class of eleven in the church near Wilcox partook of the Lord's Supper for the first time at a Communion service in the afternoon of November 19th. The other classes will have their first opportunity to go to the Lord's Table on November 26th and December 3rd.

All of the confirmation services were well attended and surely brought blessing to many, both young and old.



## WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

The W.M.F. of the Moose Jaw Circuit held its meeting at Snaasen Church, Oct. 15, 1939, the meeting opened with reading of 37 Psalm and prayer by Mrs. Egland. Minutes of last meeting read and adopted. Twenty one delegates present. Motion made and carried that Mrs. Egland appoint someone at the meeting to get the names of the Ladies present. Mrs. Thompson Mission Box Sec. gave her report. Motion made and carried that the theme for our Spring Meeting will be the same theme adopted by the District. News of Pastor Twedth illness received. Motions made and carried that a letter of sympathy be sent to Mrs. Twedth, written by Mrs. Egland.

Election of officers, president Mrs. Egland at Mydale. Mrs. Ness of Moose Jaw vice-president. Mrs. Laura Brown of Oungre, secretary. Motion made and carried that the sec. stand as they have before. Mrs. Thompson Mission Box Sec. Mrs. Vinge Cradle Roll secretary. Mrs. Nilsen thank offering secretary. Mrs. Lee of Macoun elected for Life Membership fees secretary. Mrs. Langley of Lake Alma "Historian." Mrs. Johnson Librarian.

Motion made and carried, that we send \$3.00 to Outlook Bible School, \$2.00 to the Parish Bible School, \$2.00 to the Centennial Appeal.

Motion made and carried that we announce the W.M.F. Meeting with the Circuit Meeting in our church paper. Business meeting dismissed by singing of the Doxology.

Evening program opened with song Nr. 53. Concordia scripture reading and prayer by Pastor Langley. Solo by Pastor Evanson (My task). Our theme "Live Christ now in the home" opened by Mrs. Langley and Mrs. Thompson. "Our theme Live Christ now in the community by Mrs. J. Egland. Song from Concordia No. 162. Collection \$7.00. Meeting closed with Benediction by pastor Johnson.

Mrs. J. Egland, president.  
Mrs. Laura Brown, secretary.

### "LIVE CHRIST NOW."

In order to live Christ anywhere we usually begin in the home as that is the place if a christian home, that we are first taught about Christ, and our life there will naturally be the controlling influence in our lives when away from home, but having lived Christ at home our action show it in any place.

"Live Christ now" why now? We know today is ours. We have no promise for tomorrow as far as our life is concerned. In II. Cor. 6 chap. in verse 2 we read: Behold now is the accepted time; behold, now is the day of salvation.

In our daily work when we have something to be done we don't leave it day after day and think "O well, we will get the floor scrubbed some time next week or next year nor do we leave the preparation of our meals till some other day. Why then should our spiritual meals wait? We may say we haven't time to think much about those things, but ten or fifteen minutes used to study God's Word and for prayer each morning gives the right start for the day and God will bless us so we more than make up for—would any one dare to say—for lost time. I think not. It would be a sin to say it or think it. Did we ever stop to think of God's patience with each one of us and his kindness when we neglect Him so shamefully.

Time spent with God is time gained. If any one has tried it and failed to stick to it, try again, go to God again, as we have to do with all our sins. In Matth. 11:28-29 we find: Come unto Me all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls.

How can we learn of Him? By hearing God's word, through prayer for understanding of His word and by reading His word.

When Jesus was only 12 years old

he sat in the temple hearing God's word and asking questions. He was surprised that his mother had wondered where to find him and said: "Wist ye not that I must be about my Father's business?" O that each one of us could feel this way about the Lord's work, then when services are announced, naturally we will be there; when opportunity is given to take part in holy communion we are glad to be there to witness for our Lord and Master. 1. Cor. 11:25 and 26: as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come.

The Lord expects us to attend church services regularly. We are not true to God or ourselves if we do not go to church. I think we all realize our need and if we do not live up to it we are untrue to our best interests. Most of the obstacles are only imaginary, and most of the real ones can be removed by a little effort on our part if we have the desire to go, and our example may be just the inspiration needed to keep some weak one faithful and also encouragement to the ones who speak the word of God to us.

Our life here has been likened to the flight of a bird, one moment here, the next we are gone.

If life is so short in comparison to the long span of the ages what shall we put into it? With God's help may we put that which is of permanent value.

Only through daily prayer and daily study of His word can we hope for a steady growth in the life of the Spirit. Make use of prayer and ye shall receive power is a promise of the Master.

At times we may be discouraged in our work in church affairs—it may seem to bring no results. Let us not lose heart. Pray and do not forget that God has promised to hear us if we pray believing. Matt. 21:22.

A violin played alone produces sweet music when in the hands of an artist, but add to this other violins, cellos, wood an brass instruments and then you have a beautiful symphony, a harmony of different tones and notes which represents the finest thing in music. So the united prayers of Christians, joining their hearts and voices in earnest plea to the throne of Grace, are a beautiful symphony in the ears of God and have his special promise.

### Hope.

O, God I pray for the loved ones around

In Mercy Lord make my body sound, you know, Oh God I wish to be well. To live in peace and of your wondrous tell

For the sake of My Nurses, so gentel and kind

Make me grateful oh God in heart and mind.

And then for the Dr's Make my case a success

May I not their patience and knowledge perplex.

Let me oh God forget my grief

Give my soul and my body peaceful relief.

I know that my hope is running high sometimes I think it will reach thy sky.

If I am unfair Lord Thy will be done. But life is Morbid when hope is gone Still, If life is fading then let it be My soul in its conflict fly up to Thee.

Poem by

Mrs. Bertha Flatekval.

Written by Beatrice Howland, 838 Ominica St., E. Moose Jaw, Sask.

(As to above submissive poem may the statement in private letter from N. G. Hval, a brother of Mrs. Flatekval, bring friends to join her in prayer: "Mrs. Flatekval has been confined to her bed for over 4 years suffering from a Paralyze in her legs." May your Hope and prayer be fulfilled, if so is God's will. Wishing you a blessed Christmas! —Ed.)

## YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — RYLEY, ALTA.

### MEDITATION.

"Worship Jehovah in the beauty of holiness." Psalm 29:2.

In the Bible there is no "art for art's sake" and no esthetic on its own account. It is always a spiritual "beauty of holiness". The greek word Cor beautiful also contains the idea of good.

David's desire was to "behold the beauty of Jehovah" Ps. 27:4. "Out of Zion" he says, "the perfection of beauty, God hath shined forth." Ps. 50:2. that is, the godliness of its inhabitants, the righteousness of the members of the church, reflecting the glory of its God, evoke His praise. In keeping with this the psalmist sings, "Let the beauty of the Lord our God be upon us." Psalm 90:17 and with reference to the hosts of Jehovah's conquering volunteers he adds, "Thy people offer themselves willingly in the day of thy power, in the beauty of holiness." Ps. 110, 3.

Isaiah prophesies that "he that walketh righteously shall see the King in His beauty" 33:17, and Hosea promises that the "beauty" of the penitent Israel "shall be as the olive-tree and his smell as Lebanon" 14:6.

True beauty, therefore, according to the Scriptures does not consist in outward artificial ornamentation, but the "hidden man of the heart" I. Peter 3:4, in raundance of the Christian faith, in the transforming power of love, in likeness to Christ, in humility of mind, in obedience to His will, in good works inspired by the motive of service, and in the heavenly mindedness of those who reflect in their character and conduct the light of His truth, the love of His heart, and the transforming power of His spirit.

CJS. in the Bible Banner.

### MEDICINE HAT CIRCUIT CONVENTION.

Our first Medicine Hat Luther League Circuit Convention was held in Calgary at the Norwegian Lutheran Church, Nov. 10—12. The theme was "My Life."

On Saturday morning at our business meeting, we discussed a Bible camp, our Circuit Constitution, and the Circuit paper.

The Enchant Luther League rendered a fine program on "Making the Most of My Life." The Granum League also gave a fine program on "Friendship."

The guest speakers, Prof. Moi, Camrose Lutheran College, spoke on "My Life and My Home"; Rev. Hofeld, Calgary, spoke Saturday evening on "My Life and My Church."

Our Young People enjoyed a social Saturday evening in the form of a Luther League Banquet, at which our Circuit President gave us a challenging talk on our Circuit work.

Our pastor, Rev. Saugen, brought us the inspiring message Sunday morning on "My Life and My Worship."

A Conventional offering was taken in the afternoon. We were favored by several selections from the Mass Choir.

Prof. Moi spoke in the evening on "My Life and My Lord."

The evening session closed our first convention. Each one was richly blessed. Each Leaguer was challenged to live his life for Christ. Each Leaguer was determined to do his part in the local League.

"May God give us Grace to be loyal workers in His kingdom."

Aline Nerland, Sec.

### GREETINGS!

Peng Fu

Speaker at International Y.P.L.L. Convention, Los Angeles, Cal.

Brothers and sisters in the mother church, may the Lord grant you His peace (John 14:27).

We all know that the Lutheran Church in China is a child of the mother churches, born in the name of Jesus.

I now have the privilege on behalf of the 53,000 Christians in the Lutheran Church in China to bring you their greetings and thanks. God has been with us these forty, fifty years. He has Himself manifested His great power so that the Word of God which you have preached has already advanced year by year and many people have been saved. I am myself a person saved by God. We have received the greatest task in the world—the task of saving people — to use our means and our time in the Lord's service for the salvation of men. This is the great task commissioned to us and this work is not in vain.

During this time of war in China every day there are people killed. We may say that the distress is far greater in China than in any other country. A great number of cities and villages are devastated, houses and property destroyed, every day large numbers of children and adults are killed because of the war. They do not believe in Jesus, they only have each one his sins and thus enter hell. We hear this and see this and we think it is a pity.

God has Himself opened a door for the Gospel in China because of the war. At this time there are multitudes in China which like to hear the voice of Jesus, to repent and serve the Lord. While formerly in many churches there were few people to hear the Word, now each time the Gospel is preached the churches are filled—there are not enough seats. Formerly there were backsliders among the Christians, now many of them are coming back to God. We can see plenty of evidences in China that the seed which formerly was sown is now sprouting. We may, therefore, feel assured as we compare the past with the present that God's great power manifested in China will not be in vain.

We all know that in size China is very large, her people are many. At this time we appeal especially to the mother church for help. We very much ask for your prayers for China. Make use of this opportunity to preach the Gospel so that many more people may be saved as the Lord commanded us. (Matt. 28:18-20.)

Your little brother, Peng Fu.

### USE ME, GOD.

The stewardship of money should lead me to a stewardship of all life, specializing in that avenue of service, for which I have a peculiar talent. Recognizing the worth of the church to be essential, and this person of Christ to be the supreme need of the world; realizing that work of the church is an effort to reach persons with the Gospel of Christ; that evangelism is the object of its work, as Stewardship is its means; that my love for Christ must follow His love for me; that this love of mine must come to expression in a service that shares Christ with others; that needs are involved; that duties must be discharged; that God equips me with strength and abilities to fulfill my obligations; I will use my financial powers to serve Christ, giving as much of my money for Him as possible, that the ministry of my money may accomplish an evangelistic service for Him. And to the liberality of my financial service. I will add the service of my life, that Christ may be glorified, that Christ may be brought to man.

In this spirit I make Rosetti's prayer my own:

"Use me, God, in Thy great harvest field,

Which stretches far and wide, like a wide sea,

The gatherers are so few, I fear the precious yield.

Will suffer loss. Oh, find a place for me.

"A place, where best the strength I have will tell—

It may be one, the other toilers shun;

Be it a wide or narrow place, 'tis well So that the work it holds be only done."

(My Fathers Business).